Numb. 96.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** January 7th. to **Wednesday** January 12th. 1708.

In laſt *Friday's Paper*, Col. the 3d Queſtion the 2d Inſtead of whether (*and*) read whether (&) be a Word.

Q. *Gentlemen, Pray inform me, if 'tis Poſſible for a Soul once Imparadis'd in Heaven to Return again to it's Body, and dwell again on this Earth. Your Anſwer will Oblige Your Admirer*, E. G.

A. We Muſt allow it Poſſible, becauſe it implies not a Contradiction. But we cannot think it Probable, that a Gracious, a Munificent Creator, who had admitted any of his Creatures to the Beatifick Viſion; to the Bliſsful enjoyment of Himſelf; to the Raptures, that muſt Neceſſarily accrue to thoſe, *who ſee God and Live*; ſhou'd find it in his heart (unleſs for ſome Extraordinary purpoſes Inſcrutable to Man) to Baniſh him ſo Perfect a Fruition, to Remove him from to Raviſhing a Preſence, to Remand him back to a Valley of Tears, and oblige him to cry out in this melancholy Complaint, *Woe is Me, that I am forc'd to dwell with Moſeck, and have my Habitation among the Tents of Kedar.*

Q. *Our Bleſſed Saviour diſputing with the Jews, ſays, in the* 8th Chapter *of St.* John *and* 56th Verſe, *Your Father Abraham rejoiced to ſee my day, and he ſaw it, and was glad; then at the* 58th Verſe, *Verily, Verily, I ſay unto you, before Abraham was, I am. Be pleaſed to reconcile theſe.*

A. See *Britiſh Apollo*, Numb. 33.

Q. *I was lately reading in the 8th Chapter of St. Mark, where at the* 10th 11th *and* 12th *Verſes, I read the Phariſees demanded a Sign of Chriſt, which was denied them. The Query therefore is, what was the Reaſon of their Requeſt and his Denial.*

A. In anſwer to the Queſtion it is proper to obſerve, that the Demand of the Preſumptuous Phariſees was not ſimply a Sign, but *a Sign from Heaven.* And this Sign from Heaven was more perhaps than Probably the Sign of *the Son of Man coming in the Clouds of Heaven*, repreſented in *Daniel's* Propheſy, *Chap. 7. Ver.* 13. 14. for that the Ancient Jews gather'd ſome Particulars concerning the Meſſiah from that great Prophet (however the Modern Jews out of Prejudice to Chriſtianity place him in no Higher a Claſs than that of their ἅγιοι, their Holy, not inpired, Writers) is evident from a Double Inſtance: namely, in that from Him they borrow'd the very word, Meſſiah (a name ſo cuſtomary with them at the time of our Lord's Appearance in the Fleſh) and in that one of their Countrymen (*Nehemiah* by Name) 50 Years before our Saviour's Incarnation, ventur'd to affirm from *Daniel's* Weeks, that the Advent of the Meſſiah, cou'd not be Defer'd beyond 50 Years. And that this was the Sign demanded, may be further concluded, in that our Bleſſed Lord a little before his Death Promis'd the very Sign requir'd, promis'd *to come in the clouds of heaven*, but in ſuch a terrible, ſuch an affrighting manner as they ſhou'd tremble to behold him in. And this Promiſe he punctually perform'd, *before that Generation was paſt away*, when he commiſſion'd the Deſtroying Angel to Level *Jeruſalem*, (that *City of the great King*) to Level her with the ground, and *lay her honor in the duſt*: When he uſher'd in the ſad Cataſtrophe with ſuch aſtoniſhing appearances, and ſent forth ſuch Alarming Preſages of Impending Ruin, Preſages Particularly Enumerated by *Joſephus*, their own Hiſtorian.

But as *Daniel's* Propheſy was the ground of the Phariſees Requeſt, ſo their Unworthineſs to be complied with was one of the Reaſons of our Lord's Refuſal. For they had ſeen many of his Miracles, had been Witneſſes to his *Mighty Works*, had been Authentically inform'd of ſuch ſtupendous Signs, as ſtartled the gazing World, and *yet Believed not.* Nay, Infidelity, Tacit Infidelity was the ſmalleſt of their Crimes. They Blackned ſpotleſs Innocence, they Traduc'd even Him, *who did no Sin*, and Blaſphemouſly Accuſed him of Diabolical Deluſion. And did They deſerve the Grant of a Particular Sign, who had ſo ill Reported of *his Marvelous Works*? Did They deſerve to view him coming in the Clouds of *Heaven*, who had accus'd him as Confederate with *Hell*? Did They deſerve any favour from the Son of God, who came on purpoſe to Mock him, to Inſult him? For the Text aſſures us, that they *began to Queſtion with him, ſeeking of him a Sign from Heaven, Tempting him.* Signs and Wonders are fit to be Indulg'd to none, but ſuch Modeſt, ſuch Humble Men, who are Willing to Believe, where Reaſon will warrant their Belief, who are Open to Conviction; who are Ready to give up their Aſſent to a Well Atteſted Truth. And therefore it is, that we read of a Certain People,

that *he cou'd do no mighty work among them becauſe of their Unbelief.*

Q. *Gentlemen, Pray reſolve me, Why the beating of a Drum in an Ale-houſe ſhould turn their Drink ſower?*

A. By raiſing a great Commotion in the Air, which being communicated to the Liquor cauſeth in it a new Fermentation, and by that an Exaltation of it's Tartarous Parts, and a Depreſſion or Diſſipation of the Spirituous.

Q. *Why do Painters Paint Death like a Skelleton?*

A. Since Death can be no otherwiſe, than Hieroglyphically, Decypher'd, how can an Inviſible Cauſe be more Properly Repreſented, than by a Viſible Effect? And ſince it is the Prerogative of Death to Change the Beautiful, the Comely Body into the Grim Deformity of an Affrighting Skelleton, what more Significant to Impreſs upon our Minds a ſenſible Idea of the King of Terrors, to Reſtrain the Wantoneſs of our Deſires with a Feeling Apprehenſion of our Mortality; to Wean our Affections; to take off our Fondneſs from ſo Frail, ſo Periſhing an Enjoyment; to Center our Provident Concern in the Induſtrious Culture of our Immortal Part, in the Daily, in the Conſtant Improvement of our Souls.

Q. *Sir, it is often ſeen that Men receive great Wounds, Contuſions,* &c. *and yet live, when on the other hand a ſcratch of a Pin, prick of a Thorn, or ſuch like Trifle many times proves mortal: Pray, give your Opinion, how ſuch little inconſiderable Accidents are ſo dangerous in the Conſequence.*

A. Such Conſequences are moſtly owing to an ill Habit of Body, wherein the Blood and Humours are ſo Extreamly vitiated, that inſtead of being Balſamick they prove Corroſive, whence a Trivial Malady often degenerates into a Fatal Evil.

Q. *Why do the Aſhes of Scotch Coal burn whiter than thoſe of our other Coal?*

A. Becauſe the Scotch Coal is endued with more Sulphur, and leſs Earthy and Watery Particles than your other Coal.

Q. *Gentlemen, I deſire to know the Reaſon, why the Urine is Salt.*

A. Urine receives it's Saline Quality from the Saline Particles of Food eaten, which, through the Natural Heat, and Concoction of the Bowels, are Exalted even to a Volatility.

Q. *Gentlemen, It was always my Opinion, that the Greateſt Happineſs Human Life was Capable of, was, where two Vertuous Perſons Contracted ſuch a Friendſhip as that they might truly be Accounted two Bodies actuated by one Soul. To Inlarge upon the Character or Conveniencies of ſuch a Friendſhip, is both needleſs to you and foreign to my Purpoſe; but I deſire your Judgments, whether it be poſſible for the Diſtinctions of Superiority,* &c. *Command or Obey, to be Compatible with ſuch a Friendſhip; or whether it can be maintain'd with more than one Perſon at a time. Your ſpeedy Anſwer to this is deſired, upon the Intereſt of a Subſcriber, by, Gentlemen, your Moſt Humble Servant* A. B.

A. The Chief Purport of your Queſtion (by thoſe Terms *Command* and *Obey*) appears to be, whether a real Friendſhip can be maintain'd in a Marriage-ſtate; to which we Anſwer with the Learned Dr. *Taylor*, that Marriage is the Queen of Friendſhips, and the Meaſure of all others, there being a Communication of all which can be communicated by Friendſhip. It is made ſacred by Vows and Love, by Bodies and Souls, by Religion, by Laws, by Common Councils and Common Fortunes As for the Terms of *Command* and *Obey*, they being ſuitable to the Nature and Diſpoſitions of the two Sexes, they are ſo far from Derogating from *Friendſhip*, that they rather give many Opportunities to expreſs Love and Tenderneſs to each other. In the Man by a Relaxation of his Authority, and in the Woman, by a ready ſubmiſſion beyond his Injunctions; and whereas ſome object, that the Fair Sex are not capable of Secrecy and Conſtancy. Hiſtory affords as Noble Examples of the Fair in Both, as *We* can boaſt of. What Nobleneſs was it in that Lady, who ſuck'd the poyſonous purulent Matter, from the wound of our brave Prince in the Holy Land, when an *Aſſaſſine* had pierc'd him with a Venom'd Arrow. What a Glorious Example of retaining Counſel was *Porcia*, who being fearful of the weakneſs of her Sex, ſtab'd her ſelf into the Thigh to try how ſhe cou'd bear Pain; and then gently Chid her *Brutus*, for not daring to truſt Her, when ſhe cou'd bear ſo much. We cou'd inſtance in many more. As to that part of your Queſtion, whether a Friendſhip can be maintain'd with more than one at a time, we anſwer, a Friendſhip in the moſt abſtracted Senſe, can be maintain'd but with one. For as ſoon as I have made ſuch a Friend, He commands all I have in the World, ſo I have nothing left to be at the Diſpoſition of a third Perſon.

Q. *May a Gelding be properly call'd an Horſe?*

A. Yes doubtleſs, as properly as an Eunuch may be call'd a Man.

Q. *Gentlemen, I have kept company with a young Woman this half Year, deſigning to make her my Wife, and ſhe hath given her Conſent; but I fear ſhe doth not really love, me, becauſe when I am in company with her, and a near Relation of Hers, which knows the Suit from the beginning, ſhe ſeems ſtrange, and if I kiſs her, immediately ſhe wipes her Lips, but is not willing I ſhould ſee her; if I ask her concerning Matrimony ſhe is always free. I deſire your ſpeedy Anſwer to this, and you will greatly oblige Yours,* S. N.

A. Alas, poor Gentleman! Let not the abundance of your Love be the Occaſion of ſuch ſurmiſes. Modeſty is the Peculiar Attribute of the Female Sex, and if any be diveſted of it, ſhe may then properly be ſaid to degenerate from the ſame; And this we take to be the Grounds of your Intimations, and the Invalid Cauſe of your raſh Complaint. Blame not then your fair one, if ſhe give you ſome Tokens of her Natural Endowments, or if ſhe receive your Favours with a Willing Indifference, like that of the Poet:

Dum Fragrantia detorquet ad Oſcula
Cervicem, aut facili ſævitiâ negat,
Quæ poſcente magis gaudeat eripi,
Interdum rapere Occupet.

When She's to Balmy kiſſes prone,
Or with a Fictious Frown Denies,
Or ſometimes Joyes to ſnatch the Prize,
Which ſhe thro' force would have her own.

BIBLIOTHECA · HOLKHAMENSIS

POEMS.

O Offspring of Phœbus, *in whoſe ev'ry Line*
Immortal Wit, and ſolid Learning Shine,
How ſhall I (as I ought) Your Fame diſplay,
And in what Terms my grateful Tribute pay?
Accept my Thanks (for they alone are left)
Wretch that I am! of all things elſe bereft.

Ere

E'er I've diſcharg'd the Debt I ow'd before,
I once again ſeek to augment the Score,
And Bankrupt-like am come to borrow more.
A while your pleaſing Numbers charm my Soul,
And all her Paſſions all her Cares controul;
But,—at the Murth'rer's ſight, my Pains return,
And Oh! again in hopeleſs Fires I burn;
Love's Secret Poyſon glides thro' ev'ry Vein,
And Reaſon faintly does her Sway maintain;
My Paſſions mutinous and headſtrong grow,
And loudly threaten to admit the Foe.
Then Sacred Bards,———
If my Repoſe or Happineſs you prize,
Haſt, quickly haſt, and pour in freſh Supplies.
Let once again exert your pow'rful Art,
And by ſtrong Reaſon's Rules reclaim my wav'ring (Heart,
Pity my Frailties, and my Faults forget,
And break the dang'rous Snares with which I am be- (ſet.

See *Monthly Apollo*, Numb. 9.

Clorinda.

A. Shall Creatures, Deſtitute of Reaſon, ſhun
Thoſe Accidents by which they've been undone,
And ſhall *Clorinda*, fraught with wondrous Senſe,
Treble the *Shame*, by *Doubling* the *Offence*!
To *Fall* is Human, and relenting Heav'n
Implor'd, Loſt *Innocence* may reinſtate again;
But to *Repeat* a Crime, *Degrades* our *Kind*,
Sullies the Body and Dethrones the Mind.
Such who from Senſual Thoughts their Meaſures (Take,
And only *Dream*, e'en when they're moſt *Awake*;
Black Spots in their *Dark* Lives can ne'er ſurprize,
Nor can they *Fall*, who ne'er had Pow'r to *Riſe*.
But if *Clorinda* from Her *Tow'ring Flight*,
In *Wit* and *Senſe*, from her Prodigious *Height*;
If She ſhall ſink, from Her *enlight'ned Sphere*,
A ſecond *Fall of Angels* we may fear;
A Spot upon ſo Bright a Soul, will ſhow
Conſpicuous, to the Gazing World below;
Oh! Dread a *Second Fall*, leaſt ne'er again
Your Luſter be Reſtor'd, nor Reconcil'd, to Heav'n.

Q. *Divine* Apollo, *tell me, why*
The Cranes, when o'er the Sea they Fly,
Within their Throats *do carry Sand,*
And not when on the Earth they ſtand.
And why, when ſleep does them poſſeſs,
They in their Claws a Stone Careſs.

A. Would you a true Solution gain,
Or Reaſons for theſe Rhimes obtain,
Vouchers produce, and good ones too,
For this your *Ipſe Dixit* will not do.

Q. *Tell me, dear cruel Youth, Oh! tell me, why*
You ſtrove to wound me by your late Reply.
With keeneſt Satyr, *ſought to pierce my heart,*
Methinks, You *rather* Cordials *ſhould impart.*
Is't not enough to fly my too fond Arms,
Now you have gain'd a Conqueſt by your Charms;
Is't not enough to captivate my Soul,
Wherein thoſe ſtrong, tumultuous Paſſions rowl,
Of Love, *of* Hope, *of* Fear, *unhappy Maid,*
Whoſe powerful Love *her weakneſs has betray'd.*
Don't pierce a Virgin's Breaſt, who do's adore
Your grateful Name, more than ſhe did before.
No more thus perſecute a vanquiſht Fair,
By Lines that cut too deep, for her to bear.
If Theodora *writes refined Lays,*
'Tis by the Influence *of your brighter Rays;*
But the reverſe———
Diſpel thoſe Clouds that hover o'er my Head,
That I might re-enjoy that Peace that's fled;
And then the pleaſant Task I ſhall fullfil,
And Name *my* Darling *with a ready will.*

Theodora.

A. Will *Theodora's* Cruelty exact,
So *many* Slaves be kept upon the Rack,
Whilſt ſhe takes Pleaſure, which *to it's* keeneſt Darts,
To ſtrike deep wounds in their *Retentive Hearts*,
The moſt *Tyrannick* of your Sex aſpire,
One Conqueſt only, at one Time t' acquire;
But You, by your Myſterious Wit and Senſe,
Keep ſeveral at once in *dark Suſpence*;
Diſſolve the Charm, and Point out by your Eye,
Which muſt the *Happy* be, and which *muſt Dye.*

Q. *Kind Britiſh Bards, reſolve me This,*
Why Fear does People cauſe to Piſs.

A. It is becauſe the Nerves, through Fear,
A kind of Reſolution bear:
The *Sphincter* hence invalid grows,
And from the *Bladder* Urine flows.

Q. *With all ſubmiſſion I Accoſt your Shrine,*
Who are ſo deep, and learnedly Divine,
In your kind Precepts darting in each Line:
Extend your wonted kindneſs to a Swain,
And give him eaſe of his tormenting Pain.
Love's the Diſeaſe, my Deareſt Sylvia, *Oh!*
Tho' more I love her, colder doth ſhe grow.
When I advance unto her faireſt ſelf,
She preſently turns Tail, and calls me Elfe:
And ſundry other Names, too mean to tell,
Came out of Sylvia's *Mouth to one that loves ſo well.*
'S impoſſible to think how vain I ſtrive,
To gain one word of Love to let me Live.
I ſigh, I mourn, look pale, nay, almoſt Dye,
But ſtill her heart no pity doth Deſcry.
Tell me then, Dire Portenters, how to gain
My Deareſt Sylvia, *and remove my pain.*

A. If you muſt doat, Chuſe ſome Deſerving *She*,
Who knows to value your Sincerity;
Whoſe tender Breaſt may an *Aſylum* prove,
To all your Cares, and render Love for Love.
Not *Sylvia*-like to treat you with diſdain,
But with good manners ſooth your Am'rous pain.

To

To talk of dying for so vile a Fair
Shews, that you're lost to Reason: ah! beware,
How you forsake that Glorious Guide, *Divine*,
To offer Incense at a Female Shrine,
But if you must for dearest *Sylvia* burn,
Disguise your Grief, nor let her see you Mourn;
For if you seem to stoop she'll treat you still with scorn.
Women by Art, and Nature both, are sly
When we address; but follow if we fly.

SIR,

THE advices from Strasburg. Dec. 31. are, that the Duke of Perwick, the day before set out from Brisac, from whence he is to proceed to Hunningen, to view a great Number of Horses that are come to that place from Switzerland, and that the Troops, which march'd by the Duke's Order, five or 6 days ago, from those Quarters, for the Netherlands, consist of 26 Batalions and 39 Squadrons. That all the advices from Alsace, import, that 14 or 15000 French are Marching towards the Maes. That from Brussels Jan. 10th. 'Tis advised, that Yesterday Morning His Grace the Duke of Marlborough and Prince Eugene set out for the Hague, in Order to confer with the States General about the Operations of the next Campaign, which they hope to begin before the Enemy: That most of the Troops design'd to be in Garrison in that City, are already arriv'd, and the rest are expected in a day or two; that they are to consist of 20 Batalions and 21 Squadrons, that most of them are Dutch Troops, and that they are to be under Count de Tilly's Command, who in the absence of the Duke of Marlborough and Prince Eugene, is to have the Command in Chief of all the Forces of the Allies in the Netherlands: That the further exchange of Prisoners are put off upon some New Difficulties that have been rais'd: That the Troops of the Princes of Germany, which are now negotiating, are expected on Our Frontiers in the beginning of March; from several places of the French Frontiers 'tis advis'd, that the Soldiers have frequently Mutiny'd and plunder'd the Burghers for want of wherewithal to subsist: That from Paris Jan. 6th. they advise, that the King holds frequent Councils with his Generals and Ministers of State, and that all the Mareschals of France were summon'd on Friday last to repair to Versailles, where an extraordinary Council was held, which continued some hours; but the Resolutions taken therein are kept very secret; that 'tis warmly discoursed at Court, that most of their Forces are to March from the Dauphine and the Rhine, for the Netherlands, in Order to oppose the designs of the Allies, who seem to have the design of penetrating into that Kingdom by the Province of Artois. Which is all from Yours, *&c.*

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